

SELECTED SAYINGS OF THE HOLY PROPHET OF ISLAM

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In celebration of the Centenary of the Worldwide Ahmadiyya Community.

This is a gift from those Ahmadi Muslims who, even in this age, are being persecuted and martyred merely because they love and proclaim the Unity of God. They are an embodiment of the spirit of Bilal.*

**Bilal (may God be pleased with him) was one of the companions of the Holy Prophet Muhammad, peace be upon him. Though he was subjected to extreme forms of torture due to his conversion to Islam, he was prepared to die rather than renounce his belief in the Unity of God.*

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PREFACE

Islam is a great religion. The secret of its greatness lies in the complete and perfect teachings of the Holy Quran and in the fact that the Founder of Islam, the Holy Prophet Muhammad ﷺ practised these teachings to the fullest extent. He thus became a perfect and living example of what he taught.

The deep and unbreakable relationship between his practice and teachings left an indelible impression on his Companions. After his death, when his wife Ayesha was asked about the life of the Holy Prophet Muhammad ﷺ her answer was:

كَانَ حُلْقُهُ الْقُرْآنَ

"His life was the Quran."

There was no contradiction between his word and the Word of God. His revelation was pure, without the least reflection of his personal desires. The Holy Quran bears this testimony about him:

وَ مَا يَنْطِقُ عَنِ الْهَوَى إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

"He does not say anything from his own self; all his sayings are in accordance with Divine revelation."

No wonder then that he is presented in the Holy Quran as a perfect model for the whole of mankind and for all times to come. God Almighty says in the Holy Quran:

وَكُمْ فِي رَسُولِ اللّٰهِ أَسْوَةٌ حَسَنَةٌ

"For you there is a noble example in the Prophet of God."

A selection of verses of the Holy Quran which relate to some important areas of human interest has already been published. Here, a short selection of *Hadith*, that is, traditions regarding the life, actions and sayings of the Holy Prophet ﷺ is presented. A study of these sayings provides a brief introduction to the everyday life of the Holy Prophet ﷺ as well as to his prayers, high moral standards, and his style of preaching.

Though some Traditions are reported to have been written during the lifetime of the Holy Prophet ﷺ most of them were committed to writing some 200 years after his demise. Despite the fact that most traditions were collected after such a long period, they can still be considered highly reliable in the light of the following:

As the words of the Holy Prophet ﷺ were held in very high esteem, all of what he said was immediately memorized by his companions and subsequently repeated, reported and talked about among themselves innumerable times.

The second important factor is that his words were treated with great religious fervour and devotion. Any interpolation or even slight deviation from his original words was considered a crime for which one was answerable to God. The words used by the Holy Prophet ﷺ himself were,

"Hell would be the abode of a person who attributes to me that which I did not say."

Thirdly, when people related things about him or from him to others, it was a custom for the receiver of such a message, not only to memorize what he was told, but also to commit to memory the name and particulars of the person who related it to him, so that if his word was questioned, he could quote the authority.

The fourth important aspect is that the Arabs were famous for their excellent memory, and that even before the advent of the Holy Prophet ﷺ it was not rare to find among them people who had memorized 100,000 verses of Arab poets or even more. In addition to this, it was a common custom to remember family trees. After the advent of the Holy Prophet ﷺ the moral standard of his followers was raised to a very high degree, and the habit of exaggeration was particularly condemned. Furthermore, great emphasis was laid in the Holy Quran, not only on truth, but also on the verification of statements.

As a result of these factors, the Traditions of the Holy Prophet of Islam ﷺ were treated with a very special care, unknown to other systems of collection of historical material.

In the process of collecting these sayings, Muslim scholars worked so meticulously and so much attention was given to accuracy, that the collection of no other historical data can be compared with the compilation of the sayings of the Holy Prophet of Islam ﷺ. Every link in the chain of narrators of a particular Tradition is specified in the major works of *Hadith*. Even the study of the character of the narrators and their reliability developed into a field of research in its own right. As a result, a new form of knowledge concerning the analysis of Traditions came into being for the first time in human history.

For the benefit of those readers who know very little about Islam, we must mention here that out of the scores of books written on the subject of the Traditions, six are considered to be of extraordinary importance by Muslim scholars. They are

known as the **Sihah Sittah** (The Six Authentic Ones). Most of the Traditions presented in this short collection are taken from these six books. The following is a brief introduction to these books and to the scholars responsible for their compilation:

SAHIH BUKHARI:

This book is considered to be the most authentic book after the Holy Quran. The compiler thereof is Muhammad Ismail of Bukhara, commonly known as Imam Bukhari. (b. 194, d. 256 Hijra; 816-878 A.D.)

SAHIH MUSLIM:

Considered second in importance is **Sahih Muslim**. This was compiled by Muslim bin Al-Hajjaj who was a native of Neshapur in Khorasan. (b. 202, d. 261 Hijra; 824 - 883 A.D.)

JAMI AL-TIRMIDHI:

Third in order is **Jami Al-Tirmidhi**. The compiler, Imam Muhammad bin Isa was a native of Tirmidh. (b. 209, d. 279 Hijra; 831-901 A.D.)

SUNAN ABU DAUD:

Next is **Sunan Abu Daud**, compiled by Sulaiman bin Al-Ashah, known as Abu Daud. (b. 202, d. 275 Hijra; 824-897 A.D.)

SUNAN IBN MAJAH:

Considered fifth in degree of authenticity is **Sunan ibn Majah**. It was compiled by Muhammad bin Majah who was from the famous city of Qizwin in Iraq. (b. 209, d. 275 Hijra; 831-897 A.D.)

SUNAN NISAI:

The sixth book is **Sunan Nisai**. It was compiled by Ahmad bin Shuaib, known as "Nisai" after the city of Nisa in Khorasan. (b. 215, d. 306 Hijra; 837-928 A.D.)

MUWATTA IMAM MALIK:

Besides the **Sihah Sittah** (The Six Authentic Ones), there is another very important compilation of Traditions known as **Muwatta Imam Malik**. The compiler, Malik bin Anas, is commonly known as Imam Malik. This book is not included among the

Sihah Sittah as it is primarily considered to be a book of jurisprudence, and the Traditions are quoted mostly in discussions of juristic problems. The authenticity of the narrations quoted in Muwatta Imam Malik can be judged by the fact that all of them are included in Sahih Bukhari and Sahih Muslim. Imam Malik's status among the compilers of Traditions is so high that he is known as '*Imamul Muhaddithin*' (the leader of the compilers), and all of them have borne testimony to his exalted position.

Intentions and Actions

١ - حَدَّثَنَا الْحُمَيْدِيُّ قَالَ حَدَّثَنَا سُفِيَّانُ قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْأَنْصَارِيُّ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَاصِ اللَّيْثِيَّ يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ : إِنَّمَا الْأَعْمَالُ بِالنِّيَاتِ وَإِنَّمَا لِكُلِّ أَمْرٍ مَّا تَوَيْلٌ ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا ، أَوْ أَمْرًا يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ .

« بخاری باب كيف كان بدء الوحي الى رسول الله ﷺ »

1. Umar رضي الله عنه narrates the following while he was addressing from the pulpit:

“I heard the Holy Prophet صلى الله عليه وسلم saying the following: ‘Deeds are determined by intentions alone. Man will only get that which he really intends. The migration of the one who truly intends to migrate towards Allah and His Messenger will lead him to Allah and His messenger. But whoever keeps worldly objects in view will only get worldly objects. If a man migrates intending to marry a woman - that will be his reward.’ ”

(Bukhari)

- ٢ - عن عبد الله بن عمرو بن العاص رضى الله عنه عن النبي ﷺ قال : المُسْلِمُ مَنْ سَلَمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمَهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ - « بخارى كتاب الايمان باب المسلم من سلم »

2. Abdullah bin Umar رضى الله عنه states that he heard the Holy Prophet ﷺ say:

“The true Muslim is he from whose hands and from whose tongue other Muslims are safe. The true emigrant is he who forsakes that which is forbidden by God.”

(Bukhari)

The Majesty of the Lord of Honour

- ٣ - عن عبد الله بن عمراً رضى الله تعالى عنها قال قرأ رسول الله ﷺ هذه الآية وهو على المنبر : والسموات مطويات بيمنيه ، سبحانة وتعالي عما يشركون ، قال يقول الله أنا الجبار ، أنا المتكبر ، أنا الملك ، أنا المتعال يمجده نفسه قال فجعل رسول الله ﷺ يرددتها ، حتى رجف بها المنبر حتى ظننا أنه سيخر به -

« مسند احمد ص ٤ / ٨٨ »

3. Abdullah bin Umar رضي الله عنه narrates that the Holy Prophet ﷺ stated, while delivering a Friday Sermon from the pulpit:

“The heavens are rolled up in His right hand. Holy is He and far exalted above the idolatry in which they indulge.” The Holy Prophet ﷺ further stated that Allah The Almighty says, ‘I am the One Who has complete power to reform, conscious of My Greatness, The Sovereign, The Lofty.’ The Holy Prophet ﷺ kept repeating these words with such force that the pulpit started shaking and we were concerned lest it should collapse under him.”

(Masnad Ahmad)

٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ : سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ - « بخارى كتاب الرد على الجهنمية . . . باب قول الله يضع الموازين بالقسط »

4. Abu Hurairah رضي الله عنه narrates that the Holy Prophet ﷺ said:

“There are two expressions which are very dear to God The Beneficent. They are light on the tongue but are immensely weighty in substance, and they are: ‘Exalted is Allah with all His Glory; Exalted is Allah with all His Majesty.’ ”

(Subhan Allah wa bi Hamdihi; Subhan Allahil- Azim)

(Bukhari)

٥ -

عَنْ هَمَّامَ بْنِ مُنْبَهٍ قَالَ هَذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ اللَّهُ عَزَّ وَجَلَّ كَذَبَنِي عَبْدِي ، وَلَمْ يَكُنْ لَهُ ذَلِكَ ، وَشَتَّمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ تَكْذِيْبَ اِيَّاهُ ، اَنْ يَقُولَ لَنْ يُعِيدَنَا كَمَا بَدَأْنَا ، وَآمَّا شَتَّمَهُ اِيَّاهُ يَقُولُ اخْتَذَ اللَّهُ وَلَدًا ، وَآنَا الصَّمَدُ الَّذِي لَمْ اَلِدْ ، وَلَمْ اُولَدْ ، وَلَمْ يَكُنْ لِي كُفُواً اَحَدٌ -

« مسنـد احمد ص ٣١٧ »

5. Abu Hurairah رضي الله عنه narrates that the Holy Prophet mentioned that Allah The Almighty states:

“My servant transgresses against Me, while it does not behove him to do so. He abuses Me, while it does not behove him to do so. His transgression against Me is that he says that ‘Allah the Almighty, having once created me, will not resurrect me (after I am dead).’ And his abuse of Me is that he claims that ‘Allah has taken unto Himself a son,’ whereas I am Self-Sufficient, The One on Whom everything else depends. I have never begot, nor was I begotten, and there never was one like unto Me.”

(Masnad Ahmad)

٦ -

عَنْ جَابِرٍ رضي الله عنه قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ -

« ترمذى كتاب الدعوات دعوة المسلم مستجابة »

6. Jabir narrates that he heard the Holy Prophet, peace be upon him, state:

“The most excellent way of remembering Allah is to proclaim: There is no one worthy of worship except Allah. And the best supplication is to profess: All praise belongs to Allah.”

(Tirmidhi)

٧ - عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ وَرَوَاهُ مُسْلِمٌ فَقَالَ : مَثَلُ الْبَيْتِ الَّذِي يَذْكُرُ اللَّهَ فِيهِ وَالْبَيْتِ الَّذِي لَا يَذْكُرُ اللَّهَ فِيهِ مَثَلُ الْحَيِّ وَالْمَيِّتِ *
« بخارى كتاب الدعوات باب فضل ذكر الله تعالى »

7. Abu Musa al-Ash'ari رضي الله عنه عن النبي ﷺ narrates that the Holy Prophet صلى الله عليه وسلم stated:

“The case of the one who remembers Allah as against the one who does not, is like that of the living as compared to the dead. The case of the house in which Allah is remembered and the one in which He is not remembered, is like that of the living as compared to the dead.”

(Bukhari)

٨ - عَنْ أَبِي مُوسَى قَالَ كَنَّامَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَجَعَلَ النَّاسُ يَجْهَرُونَ بِالْتَّكْبِيرِ فَقَالَ النَّبِيُّ ﷺ أَيُّهَا النَّاسُ ارْبَعُونَ عَلَى أَنفُسِكُمْ إِنْكُمْ لَيْسَ تَدْعُونَ أَصْمَمَ وَلَا غَائِبًا إِنْكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا وَهُوَ مَعْكُمْ -

« مسلم كتاب الذكر استحباب خفض الصوت بالذكر »

8. Abu Musa رضي الله عنه narrates:

“Once while we were on a journey with the Holy Prophet صلى الله عليه وسلم people started exclaiming rather loudly, ‘Allahu Akbar!’ (God is the Greatest). The Holy Prophet صلى الله عليه وسلم said:

‘O people! Adopt a course of moderation. You are not addressing one who is deaf or absent. You are addressing The One Who is All-Hearing, Ever-Present and is already with you.’

(Muslim)

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى مَلَائِكَةَ سَيَارَةً فُضْلًا يَتَبَعُونَ مَجَالِسَ الذِّكْرِ فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ قَعُدُوا مَعَهُمْ وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ حَتَّى يَمْلُؤُ مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعَدُوا إِلَى السَّمَاءِ قَالَ فَيَسَّاهُمُ اللَّهُ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ بَهُمْ مِنْ أَيْنَ جَئْتُمْ ؟ فَيَقُولُونَ جِئْنَا مِنْ عِبَادِكَ فِي الْأَرْضِ يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيَهْلِكُونَكَ وَيَحْمِدُونَكَ وَيَسْأَلُونَكَ قَالَ وَمَاذَا يَسْأَلُونَنِي قَالُوا يَسْأَلُونَنِي جَنَّتَكَ قَالَ وَهَلْ رَأَوْا جَنَّتِي قَالُوا لَا إِلَهَ إِلَّا رَبُّ ، قَالَ فَكَيْفَ لَوْرَأَوْا جَنَّتِي قَالُوا وَيَسْتَجِرُونَكَ قَالَ وَمَمَّ يَسْتَجِرُونَنِي قَالُوا مِنْ نَارِكَ يَأْرَبُ قَالَ وَهَلْ رَأَوْا نَارِي قَالُوا لَا ، قَالَ فَكَيْفَ لَوْرَأَوْا نَارِي - قَالَ وَيَسْتَغْفِرُونَكَ قَالَ فَيَقُولُ قَدْ غَفَرْتُ لَهُمْ فَأَعْطَيْتُهُمْ مَا سَأَلُوا وَأَجْرَتُهُمْ مِمَّا اسْتَجَارُوا قَالَ فَيَقُولُونَ رَبُّهُمْ فُلَانٌ عَبْدٌ خَطَّاءٌ إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ قَالَ فَيَقُولُ وَلَهُ

غَفِرْتُ ، هُمُ الْقَوْمُ لَا يَشْفَى بِهِمْ جَلِيلُهُمْ -

« مسلم كتاب الذكر باب فضل مجالس الذكر »

9. Abu Hurairah رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said:

‘To Allah belong some angels of high rank who are always on the move in search of people who assemble for the purpose of remembering Allah. When they come upon an assembly engaged in the remembrance of Allah The Almighty, the angels begin to join them, extending their wings over them, hovering one upon another until the space between the earth and the nearest heaven is filled with their presence. When people disperse, they too depart ascending back to heaven. Then The Almighty asks them, (while He knows full well what had happened), ‘Where do you come from?’ They answer, ‘We come from some servants of Thine who were exalting Thee, extolling Thy greatness, proclaiming Thy Unity, glorifying Thee and supplicating Thee. Then The Almighty enquires, ‘What did they beg of me?’ The angels say, ‘They were begging Thee for Thy paradise.’ Then Allah enquires, ‘Have they seen My paradise?’ The angels reply, ‘No, our Lord, they have not seen Thy paradise’. ‘What if they had seen My paradise!’ exclaims Allah. ‘They also seek refuge in Thee,’ continue the angels. Allah says, ‘From what do they seek My refuge?’ ‘From Thy fire,’ they reply. Allah asks, ‘Have they seen My fire?’ The angels reply, ‘No, they have not.’ ‘What if they had seen My fire!’ exclaims Allah. Then the angels say, ‘They ask for Thy forgiveness.’ Allah replies, ‘That I have already granted them; also I have bestowed upon them all that they ever beseeched of Me, and I have given them the refuge that they sought of Me.’ Then, the angels say, ‘O our Lord, there was one among them who was extremely sinful. He was just passing by and chose to sit a while with them.’ ‘Even him I have

forgiven,' says Allah. 'They are so blessed that no one who happens to be in their company remains unblessed.' **

(Muslim)

(* This is a figurative expression of the ever-increasing blessing of God upon such an assembly and should not be taken too literally).

The Love of the Lord

١٠ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ كَانَ
مِنْ دُعَاءِ دَاوِدَ عَلَيْهِ السَّلَامُ : اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ
مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ ، اللَّهُمَّ اجْعِلْ حُبَّكَ
أَحَبًّا إِلَيَّ مِنْ نَفْسِي وَأَهْلِي وَمِنَ الْمَاءِ الْبَارِدِ -
« ترمذى كتاب الدعوات »

10. Abu Darda رضي الله عنه narrates that the Holy Prophet عليه السلام said that prophet David used to pray in the following words:

"O Lord, grant me Thy love and the love of those who love Thee; and the love of the deeds which will enable me to attain to Thy love. O my Lord, make Thy love dearer to me than my own life, my kith and kin, and even dearer than cold water (to a man dying of thirst in scorching heat)."

(Tirmizi)

١١ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَ حَلَاوةَ الْأَيْمَانِ : أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مَا سِوَاهُمَا وَأَنْ يُحِبَّ الْمُرْءَ لَا يُحِبُّهُ إِلَّا اللَّهُ ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ انْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ -

« بخارى كتاب الايمان بباب حلاوة الايمان »

صلى الله عليه وسلم relates that the Holy Prophet رضي الله عنه said:

“There are three qualities which, when possessed by someone will enable him to discover the true sweetness of faith:

That Allah and His messenger are dearer to him than anything else; that he loves someone purely for the sake of Allah; that after Allah The Almighty has saved him from disbelief, he loathes returning to disbelief as much as he abhors being hurled into fire.”

(Bukhari)

١٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمَحَ بِجَنَّتِهِ أَحَدٌ ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنْ جَنَّتِهِ أَحَدٌ -

« مسلم كتاب التوبة بباب في سعة رحمة الله »

12. Abu Hurairah رضي الله عنه narrates that the Holy Prophet صل الله عليه وسلم said:

"If a believer were truly aware of the extent and intensity of God's punishment, he would lose all hope of attaining paradise. And if a disbeliever knew of the overwhelming mercy of Allah, he would never despair of paradise."

(Muslim)

١٣ - عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى : أَنَا عِنْدَ ظَنِّ عَبْدِيْ بِي فَلَيَظْنَ بِيْ مَا شَاءَ -
« بخارى كتاب التوحيد باب يحذركم الله نفسه و مسند
دارمى باب حسن الظن »

13. Waathila رضي الله عنه narrates that the Holy Prophet صل الله عليه وسلم said that Allah The Almighty says:

"I treat My servant in accordance with his understanding and expectations of Me. So, let him think of Me as he chooses."

(Bukhari)

١٤ - عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنْ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ :
قَالَ اللَّهُ عَزَّ وَجَلَّ : أَنَا عِنْدَ ظَنِّ عَبْدِيْ بِي وَأَنَا مَعْهُ حَيْثُ يَذْكُرُنِي وَاللَّهُ أَفْرَحُ بِتُوبَةِ عَبْدِهِ مِنْ أَحَدُكُمْ يَجِدُ ضَالَّةً
بِالْفَلَّةِ وَمَنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقْرَبَتِيْ ذِرَاعًا ، وَمَنْ

تَقْرَبَ إِلَيْهِ ذِرَاعًا تَقْرَبُ إِلَيْهِ بَاعًا ، وَإِذَا أَقْبَلَ إِلَيْهِ يَمْشِيْ
أَقْبَلْتُ إِلَيْهِ أَهْرُولُ -

« مسلم كتاب التوبة باب في الحض على التوبة »

14. Abu Hurairah رضي الله عنه narrates that the Holy Prophet ﷺ conveyed that Allah The Almighty says:

“I treat My servant in accordance with his understanding of Me. I am with him whenever he remembers Me.’ Allah is more pleased with the repentance of a servant of His than one of you would be if he were to loose his camel in a barren desert and then find it unexpectedly. Allah says: ‘Whoever moves towards Me by the span of an open hand, I move towards him by half an arm’s length. And whoever moves towards Me by half an arm’s length, I move towards him by the length of an arm. When he comes walking towards Me, I run to meet him.’ ”

(Muslim)

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَسْرَفَ رَجُلٌ عَلَى
نَفْسِهِ فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَى بَنِيهِ فَقَالَ إِذَا أَنَا مِتُّ
فَأَخْرُقُونِي ثُمَّ اسْحَقُونِي ثُمَّ ذَرُونِي فِي الرَّيْحِ فِي الْبَحْرِ
فَوَاللهِ مَنْ قَدَرَ عَلَىَ رَبِّي لِيُعَذِّبَنِي عَذَابًا مَا عَذَّبَهُ أَحَدًا قَالَ
فَفَعَلُواْ بِهِ ذَلِكَ فَقَالَ لِلأَرْضِ أَدْيْ مَا أَخَذْتِ فَإِذَا هُوَ قَائِمٌ
فَقَالَ لَهُ : مَا حَمَلْتَ عَلَىَ مَا صَنَعْتَ قَالَ : خَشِيتُكَ أَوْ مَحَافِظَكَ

يَارَبِّ ! فَغَفِرْلَهُ -

« بخارى كتاب التوحيد ابن ماجه كتاب الزهد باب ذكر
الذنوب / مسند احمد ٢٦٩ »

15. Abu Hurairah رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said:

"Once there was a man who committed excesses against his ownself. When he was about to die, he told his sons, 'Burn my body when I am dead, pulverize my remains into powder, then go to the ocean and throw the ashes into the wind. I swear by Allah, I fear that if God gets hold of me, He would inflict a punishment on me which has not been inflicted upon anyone before.' Then the Holy Prophet صلى الله عليه وسلم said that the sons did as they had been told. But God ordered the earth to retrieve and return to all the particles that belonged to the man's body from wherever they had fallen. Thus the man was brought before God. Allah asked him, 'What made you do that?' He answered, 'My awe and fear of Thee forced me to do it.' So God forgave him."

(Bukhari)

The Holy Quran

عَنْ عُثْمَانَ بْنِ عَفَّانَ رضي الله عنه قال : قَالَ رَسُولُ اللهِ ﷺ : ١٦ -

خَيْرُكُمْ مَنْ تَعْلَمَ الْقُرْآنَ وَعَلَمَهُ -

« بخارى كتاب فضائل القرآن باب خيركم من تعلم القرآن »

16. Uthman bin Affan رضي الله عنه states that the Holy Prophet صلى الله عليه وسلم said:

"The best among you is the one who learns the Quran and teaches it to others."

(Bukhari)

١٧ - عَنْ أَبْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهَا قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ :
إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِّنَ الْقُرْآنِ كَالْبَيْتِ الْخَرْبِ ٥
« ترمذى فضائل القرآن باب من قرأ حرفاً »

17. Ibn Abbas رضي الله عنه states that the Holy Prophet صل الله عليه وسلم said:

"The case of one who does not learn any portion of the Quran is like that of an abandoned house."

(Tirmidhi)

١٨ - عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ قَامَ رَسُولُ اللَّهِ ﷺ يَوْمًا فِيَّا خَطِيبًا
فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَوَعَظَ وَذَكَرَ ثُمَّ قَالَ : أَمَّا بَعْدُ أَلَا إِيَّاهَا
النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَاتِيَ رَسُولُ رَبِّيْ فَاجْبِبُوهَا وَأَنَا
تَارِكٌ فِيْكُمْ ثَقْلَيْنِ أَوْهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ فَخُذُوهَا
بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوْهُ بِهِ فَحَثَّ عَلَى كِتَابِ اللَّهِ وَرَغَبَ فِيهِ
ثُمَّ قَالَ : وَأَهْلُ بَيْتِيْ ، أُذْكُرُكُمُ اللَّهُ فِيْ أَهْلِ بَيْتِيْ ،
أُذْكُرُكُمُ اللَّهُ فِيْ أَهْلِ بَيْتِيْ ، أُذْكُرُكُمُ اللَّهُ فِيْ أَهْلِ بَيْتِيْ -
« مسلم كتاب فضائل الصحابة باب من فضائل على »

18. Zaid bin Arqam رضي الله عنه narrates: “One day, the Holy Prophet ﷺ stood to address us: he praised Allah, glorified Him, and then exhorted and admonished us, saying:

‘O people! I am a human being. It is likely that one day a messenger from my Lord will come to me, and then I will depart from this world. I am leaving two important things among you: the Book of Allah, containing guidance and light. So, hold fast to the Book of Allah and abide by it.’

Thus he aroused our interest and made us excited about the Book of Allah.

‘I am also leaving behind the members of my household.’

He then said three times, ‘I caution you to be mindful of Allah as to how you treat my family members.’”

(Muslim)

The Excellent Conduct of the Messenger of Allah

١٩ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أُوْفَى قَالَ : كَانَ النَّبِيُّ ﷺ لَا يَأْنِفُ وَلَا يَسْتَنْكِفُ أَنْ يَمْشِي مَعَ الْأَرْمَلَةِ وَالْمِسْكِينِ فَيَقْضِي لَهُمَا حَاجَتَهُمَا -

«مسند دارمى باب فى تواضع رسول الله صلى الله عليه وسلم»

19. Abdullah bin Abi Aufa رضي الله عنه said:

"The Holy Prophet ﷺ neither scorned nor shunned the company of widows and the needy; on the contrary, he always sought opportunities to help them."

(Musnad Darmi)

٢٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ مَا ضَرَبَ رَسُولُ اللَّهِ ﷺ
شَيْئًا قَطُّ بِيَدِهِ وَلَا امْرَأًا وَلَا خَادِمًا إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ
وَمَا نِيلَ مِنْهُ شَيْئٌ قَطُّ فَيَتَقَمَّ مِنْ صَاحِبِهِ إِلَّا أَنْ يُتَهَكَّ شَيْئٌ
مِنْ حَارِمِ اللَّهِ فَيَتَقَمَّ لِلَّهِ عَزَّ وَجَلَّ -
« مسلم كتاب الفضائل باب مباعدته الأثام و اختياره من
المباح »

20. Ayesha رضي الله عنه states:

"The Holy Prophet ﷺ never beat anyone – neither a woman nor a servant – although he fought in the cause of Allah. If he was ever harmed by anyone, he would not avenge himself. But whenever a sacred place of Allah was desecrated, he would take revenge for the sake of Allah."

(Muslim)

٢١ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ
يَعْلَفُ الْبَعِيرَ وَيُقِيمُ الْبَيْتَ وَيَخْصِفُ النَّعْلَ وَيَرْقَعُ الشَّوْبَ
وَيَخْلِبُ الشَّاةَ وَيَأْكُلُ مَعَ الْخَادِمِ وَيَطْحَنُ مَعَهُ إِذَا أَعْيَا وَكَانَ
لَا يَمْنَعُهُ الْحَيَاءُ أَنْ يَحْمِلَ بِضَاعَتَهُ مِنَ السُّوقِ إِلَى أَهْلِهِ وَكَانَ
يُصَافِحُ الْغَنِيَّ وَالْفَقِيرَ وَيُسَلِّمُ مُبْتَدِيًّا وَلَا يَحْتَقِرُ مَا دُعِيَ إِلَيْهِ

وَلَوْ إِلَى حَسْفِ التَّمْرِ وَكَانَ هِنَّ الْمُؤْنَةُ ، لَيْنَ الْخُلُقُ ، كَرِيمَ
الطَّبِيعَةِ ، جَمِيلَ الْمُعَاشَةِ ، طَلِيقَ الْوَجْهِ ، بَسَّامًا مِنْ
غَيْرِ ضِحْكٍ ، مَحْزُونًا مِنْ غَيْرِ عُبُوسَةٍ ، مُتَوَاضِعًا مِنْ غَيْرِ
مَذَلَّةٍ ، جَوَادًا مِنْ غَيْرِ سَرْفٍ رَقِيقَ الْقَلْبِ رَحِيمًا بِكُلِّ
مُسْلِمٍ لَمْ يَتَجَشَّأْقَطْ مِنْ شَبَعٍ وَلَمْ يَمْدَ بَدَهُ إِلَى طَمَعٍ -

» مشكوة كتاب الفتن باب في اخلاقه - قشيريه ص ٧٥

اسد الغابة جلد اول ص « ٢٩ »

21. Abu Saeed Khudri رضي الله عنه narrates:

"The Holy Prophet ﷺ used to feed the camels himself: He would perform household chores: mend shoes, darn clothes, milk goats, and eat in the company of servants. If a servant became tired while grinding flour, he would help him at this. He would not feel belittled carrying household goods from the market to the house. He would shake hands with the rich and the poor alike. He would always be the first to extend greetings. He would not disdain accepting an invitation - not even so small an invitation as to join in eating dates. He would relieve those who toiled. He was mild-tempered and kind-hearted. His conduct was excellent and he was always cheerful. He would smile but would not laugh loudly; he would not frown even when vexed. He was humble, but not lowly; generous, but not extravagant. He was tender-hearted and merciful to all Muslims alike. He would never eat his fill to the point where one is likely to start yawning. He would never extend his hand motivated by greed."

(Mishkaat)

٢٢ - عن أبي موسى الأشعري رضي الله عنه قال: أخرجت لنا

عائشة رضي الله عنها كسأه وازاراً غليظاً قالت : قبض
رسول الله صلى الله عليه وسلم في هذين -

« بخارى كتاب اللباس باب الاكسية »

22. Abu Musa Ashari رضي الله عنه narrates that once Ayesha showed them a sheet and a loin, cloth made of thick-rough fabric. She said that the Holy Prophet صلى الله عليه وسلم was wearing these clothes at the time of his demise.

(Bukhari)

The Foundations of Islam

٢٣ - عن ابن عمر رضي الله عنها قال: قال رسول الله صلى الله عليه وسلم : بنى
الاسلام على خمس : شهادة أن لا إله إلا الله وأن محمداً
رسول الله واقام الصلاة ، وآيتاء الزكوة ، وحج
البيت ، وصوم رمضان -

« بخارى كتاب اليمان باب قول النبي صلى الله عليه وسلم

بنى الاسلام »

23. Ibn Omar رضي الله عنه relates that the Holy Prophet صلى الله عليه وسلم said:

“Islam is based on five pillars:

1. To bear witness that none is worthy of worship except Allah and that Muhammad is the Messenger of Allah.

2. To offer the Salat (The formal way of worshipping God).

3. To pay the Zakat (The obligatory, minimum requirements of financial contribution in the cause of Allah).
 4. To perform the pilgrimage to the House of Allah.
 5. To keep the fast in the month of Ramadhan."
- (Bukhari)

٢٤ - عن عمر بن الخطاب رضي الله عنه قال كناعنة رسول الله ﷺ فجاء رجل شديد بياض الثياب شديد سواد الشعر لا يرى عليه أثر السفر ولا يعرفه منا أحد حتى آتى النبي ﷺ فالزق ركبته ثم قال يا محمد ما الإيمان قال أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر والقدر خيره وشره -

«ترمذى كتاب الايمان باب فى وصف جبريل النبى صلى الله عليه وسلم الايمان والاسلام»

24. Omar bin Khattab عن رضي الله عنه says:

"We were sitting in the company of the Holy Prophet ﷺ when suddenly a man arrived. He was wearing clean, white clothes and his hair was jet black. He did not look as though he were a traveller and he was not known to any of us. He sat down close to the Holy Prophet ﷺ his knees touching the latter's. He said, 'Tell me something about faith.' The Holy Prophet ﷺ replied: 'Faith is that you should believe in Allah, His angels, His Books and His prophets; that you should believe in the Day of Judgment and that you should believe in the Divine laws relating to good and evil.'

(Tirmidhi)

٢٥ -

عَنْ عُثْمَانَ بْنِ عَفَّانَ رضى الله عنه أَنَّهُ دَعَا بِإِنَاءٍ فَأَفْرَغَ عَلَى
 كَفَيهِ ثَلَاثَ مِرَارٍ فَغَسَلَهُمَا ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْأَنَاءِ فَمَضَمَضَ
 وَاسْتَثْرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدِيهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مِرَارٍ
 ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ رِجْلَيْهِ ثَلَاثَ مِرَارٍ إِلَى الْكَعْبَيْنِ ثُمَّ
 قَالَ قَالَ رَسُولُ اللهِ ﷺ : مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ
 صَلَّى رَكْعَتَيْنِ لَا يُحْدِثُ فِيهِمَا غُفرَانٌ مَاتَقْدَمَ مِنْ ذَنْبِهِ -
 « بخارى كتاب الوضوء باب الوضوء ثلاثاً »

25. It is reported that once Uthman bin Affan رضى الله عنه asked for water (so that he could perform ablution, which is a precondition for performing *salat*). He began by washing his hands three times; then, taking some water in his right hand, he rinsed his mouth and spat it out; then he cleansed his nose; then he washed his face three times; he then washed his hands and forearms up to his elbows three times; after this he passed his wet hands over his head; then he washed his feet up to his ankles three times. After completing his ablution in this manner, he said:

“The Holy Prophet ﷺ said that the one who performs the ablution in the manner that I did and then offers two rakats of prayer exactly as I do without making innovations, will have his past sins forgiven.”

(Bukhari)

٢٦ -

عَنْ أَبِي هُرَيْرَةَ رضى الله عنه أَنَّ رَسُولَ اللهِ ﷺ قَالَ : أَلَا
 أَدْلُكُمْ عَلَى مَا يَمْحُوا اللَّهُ بِهِ الْخَطَايَا ، وَيَرْفَعُ بِهِ الدَّرَجَاتِ ؟
 قَالُوا : بَلَى يَا رَسُولَ اللهِ ، قَالَ : اسْبَاغُ الْوُضُوءِ عَلَى
 الْمَكَارِهِ ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ ، وَإِنْتِظَارُ الصَّلَاةِ بَعْدَ

الصَّلَاةِ ، فَذَلِكُمُ الرِّبَاطُ ، فَذَلِكُمُ الرِّبَاطُ -

« مسلم كتاب الطهارات باب فضل اسباغ الوضوء على
المكاره »

26. Abu Hurairah رضي الله عنه said that the Holy Prophet ﷺ said:

“Should I not tell you of something which if you practice it will earn you Allah's favour and by means of which Allah will expunge your faults and elevate your rank?”

“O Prophet of Allah, please do tell us.” The Holy Prophet ﷺ said, “To perform the ablution thoroughly even though one may not feel like it; to walk to the mosque from a distant place; and, having offered one's prayers, to await the next prayer eagerly. These are the means of being in a state of readiness to guard the frontiers.”

[Note: The word ‘ribaat’ covers a wide range of meaning: it literally means geographical frontiers and metaphorically applies to any spiritual value. In this case it applies to the institution of worship in Islam]

(Muslim)

- ٢٧ -

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ رَسُولُ اللَّهِ ﷺ يَفْتَحُ الصَّلَاةَ بِالْتَّكِيرِ وَالْقِرَأَةِ بِالْحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ - وَكَانَ إِذَا رَكَعَ لَمْ يَرْفَعْ رَأْسَهُ وَلَمْ يَصُوِّبْهُ وَلَكِنْ بَيْنَ ذَلِكَ وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِي قَائِمًا - وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِي جَالِسًا - وَكَانَ يَقُولُ فِي كُلِّ رَكْعَتَيْنِ التَّحْمِيَةَ وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصُبُ رِجْلَهُ الْيُمْنَى وَكَانَ يَنْهَا عَنْ عَقبِ

الشَّيْطَانِ وَكَانَ يَنْهَا أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ افْتِرَاشَ
الْكَلْبِ وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ -

« مسند احمد ٦ / ٣١ »

27. Ayesha رضي الله عنها narrates:

"The Holy Prophet ﷺ would say the takbeer (the words: *Allaho Akbar*) at the beginning of the prayer. After this, he would recite the Fatiha (the first chapter of the Holy Quran). When he bowed down, he would not keep his head high nor would he let it droop. Rather he would keep it in a straight line with his back which stayed horizontal during this posture. When he rose from the bowing position, he would stand upright and then move into the prostrate position. When he raised his head from the prostrate position, he would assume a sitting position and pause a while before going into the second prostration. After every two Rakats he would sit down to recite the *Attahiyat* (a prescribed recitation). In this posture his right foot was placed vertically and his left foot rested horizontally on the ground. He instructed, 'Do not rest your elbows on the ground during prostration in the manner of a dog.' And he forbade stretching the legs in a devilish posture. He would end the prayer saying, 'Peace and mercy of Allah be upon you.' "

(Masnad Ahmad)

٢٨ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه قال : سَأَلْتُ النَّبِيَّ ﷺ
أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ تَعَالَى ؟ قَالَ : الصَّلَاةُ عَلَى وَقْتِهَا ،
قُلْتُ : ثُمَّ أَيُّ ؟ قَالَ : بِرُّ الْوَالَدَيْنِ ، قُلْتُ : ثُمَّ أَيُّ ؟ قَالَ :
الْجِهَادُ فِي سَبِيلِ اللَّهِ -

« بخارى كتاب الجهاد باب فضل الجهاد والسير »

28. Abdullah bin Masud رضي الله عنه states that he asked the Holy Prophet صلى الله عليه وسلم which deed was most pleasing to Allah The Exalted. The Holy Prophet صلى الله عليه وسلم replied:

'Offering the prayers at the appointed time.'

I enquired, 'And after this?'

He replied, 'Being kind to parents.'

I asked, 'Which deed after this?'

He answered, 'Striving in the path of Allah.' "

(Bukhari)

- ٢٩ - عَنْ عَمْرُو بْنِ شَعِيبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمْ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرُوا أَوْلَادُكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرٍ وَفَرَّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ -

» ابو داود باب متى يؤمر الغلام بالصلوة-مسند احمد

« ٢ / ١٨٠

29. Amar bin Shuaib رضي الله عنه heard from his father on the authority of his grandfather that the Holy Prophet صلى الله عليه وسلم said:

"Advise your children to perform the prayers when they reach the age of seven. When they reach the age of ten, you should be strict with them in this matter, and you should also make them sleep in separate beds."

(Abu Dawood)

- ٣٠ - عَنْ فَاطِمَةِ الرَّزْهَرِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْمَسْجِدَ قَالَ : بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَإِذَا

خَرَجَ قَالَ : بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ، اللَّهُمَّ
أَغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ -

» مستند احمد حديث فاطمه بنت رسول الله صلى الله عليه

وسلم ص ٢٨٣ / ٦

30. Fatimah az Zahra رضي الله عنه narrates that when the Holy Prophet صلى الله عليه وسلم entered the mosque, he would recite the following prayer:

“In the name of Allah; peace be on the Messenger of Allah. O, my Lord forgive me my sins, and open the gates of Thy mercy to me.”

And when he departed from the mosque, he would offer the following prayer:

“In the name of Allah; peace be upon the Messenger of Allah. Forgive me my sins, my Lord and open the gates of Thy grace to me.”

(Masnad Ahmad)

Fasting

-٣١ - عن أبي هريرة رضي الله عنه قال : قال رسول الله ﷺ :
قال الله عز وجل : كُلُّ عمل ابن آدم له إلَّا الصيام فَإِنَّه لِي
وَأَنَا أَجْزِي بِهِ وَالصَّيَامُ جُنَاحٌ فَإِذَا كَانَ يَوْمُ صَوْمٍ أَحَدُكُمْ فَلَا
يَرْفُثُ وَلَا يَصْبَحُ فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلَيْقُلْ : إِنِّي
صَائِمٌ ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ خَلُوفٌ فَمِنْ الصَّائِمِ

أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ - لِلصَّائِمِ فَرْحَتَانِ
 يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرَحٌ وَإِذَا لَقِيَ رَبَّهُ فَرَحٌ بِصَوْمِهِ -
 « بخارى كتاب الصوم باب هل يقول انى صائم اذا
 شتم »

31. Abu Hurairah رضي الله عنه narrates that the Holy Prophet ﷺ said:

"Allah The Almighty says that all the deeds of a man are for his own sake except the fast. 'The fast is kept for My sake alone, and I am the reward for it.' The fast is a shield against evil. Thus, when anyone of you is fasting, he should neither indulge in idle talk nor raise his voice. If anyone abuses him or starts quarreling with him, he should just say, 'I am fasting.' Let Allah the Posessor of Muhammad and his life bear me out: the breath of one who is fasting is purer in the sight of Allah than the fragrance of musk. One who fasts experiences two joys: he is joyful when he breaks the fast, and he is joyful by virtue of the fast when he meets his Lord."

(Bukhari)

٣٢ - عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ لَمْ
 يَدْعُ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ اللَّهُ حَاجَةً فِيْ أَنْ يَدْعَ
 طَعَامَهُ وَشَرَابَهُ -

« بخارى كتاب الصوم باب من لم يدع قول الزور و
 العمل به »

32. Abu Hurairah رضي الله عنه narrates that the Holy Prophet ﷺ said:

"Of what use to Allah is the fast of one who does not abstain from lying and from deceit."

(Bukhari)

٣٣ - عن عائشة رضي الله عنها أنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ
الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ حَتَّى تَوْفَاهُ اللَّهُ تَعَالَى ثُمَّ
اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ

« بخارى كتاب الاعتكاف باب الاعتكاف في العشر
الاواخر »

33. Ayesha رضي الله عنها narrates that the Holy Prophet ﷺ would remain confined to the mosque (*Etikaf*) for the last ten days of the month of Ramadhan. After his demise, his wives continued to observe the (*Etikaf*) in the same manner.

(Bukhari)

The Hajj

٣٤ - عن أبي هُرَيْرَةَ رضي الله عنه قَالَ خَطَبَنَا رَسُولُ اللهِ ﷺ فَقَالَ : يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ فَرَضَ عَلَيْكُمُ الْحَجَّ فَحُجُّوا فَقَالَ رَجُلٌ : أَكُلُّ عَامٍ يَارَسُولَ اللَّهِ ؟ فَسَكَتَ حَتَّى قَالَهَا ثَلَاثَةً . فَقَالَ رَسُولُ اللهِ ﷺ لَوْ قُلْتُ نَعَمْ لَوْ جَبَتْ وَلَمَّا اسْتَطَعْتُمْ ثُمَّ قَالَ : ذَرُونِي مَا تَرْكُتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُوَالِهِمْ ، وَاحْتَلَافِهِمْ عَلَى أَنْبَيَائِهِمْ ، فَإِذَا أَمْرَتُكُمْ بِشَيْءٍ فَأَتُوْمِنُهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ -

« مسلم كتاب الحج باب فرض الحج مرةً في العمر »

34. Abu Hurairah رضي الله عنه relates that the Holy Prophet ﷺ while delivering a sermon, stated:

"O people! Allah has made the pilgrimage obligatory upon you. So you should perform it."

Hearing this a man asked, 'Is it to be performed every year, O Prophet of Allah?'

The Holy Prophet ﷺ keep silent. The man put his question three times. The Holy Prophet ﷺ then replied: "If I say 'yes', it would become obligatory, and you would not have the strength for that."

He continued, "Do not inquire about something so long as I do not tell you about it. Those before you were destroyed because they asked too many questions but disobeyed the prophets. When I command you to do something, you should perform it to the best of your ability. And if I forbid you to do something, you should abstain from it."

(Muslim)

٣٥ - عَنْ أَبِي هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيْوَمٍ وَلَدَتْهُ أُمُّهُ -
«مشكوة كتاب المناسك»

35. Abu Hurairah رضي الله عنه narrates that the Holy Prophet ﷺ said:

"When someone performs the pilgrimage for the sake of Allah, and does not indulge in foul talk or commit any transgression, he becomes as pure and innocent as the day his mother gave birth to him."

(Mishkat)

The Zakat

(Spending in the Way of Allah)

٣٦ - عَنْ مُعَاذِ رضي الله عنه قَالَ بَعَثَنِي رَسُولُ اللهِ ﷺ فَقَالَ : اِنَّكَ تَأْتِي قَوْمًا مِنْ اهْلِ الْكِتَابِ فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَإِنِّي رَسُولُ اللَّهِ ، فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَاعْلَمُهُمْ أَنَّ اللَّهَ قَدِ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَواتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةً ، فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَاعْلَمُهُمْ أَنَّ اللَّهَ قَدِ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرْدَدُ عَلَى فُقَرَائِهِمْ فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ - وَاتَّقِ دُعَوةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ - « بخارى كتاب الزكوة باب لا تؤخذ كرائم اموال الناس في الصدقة »

36. Muaz رضي الله عنه narrates:

"Having appointed me governor (of a region), the Holy Prophet ﷺ sent for me and told me: 'You will meet some People of the Book. You should invite them to bear witness that there is none worthy of worship except Allah and that I am His Messenger. If they accept this, you should let them know that Allah has made it obligatory to offer the five daily prayers. If they accept this, you should tell them that Allah has made it obligatory to give alms. These alms are taken from the rich and returned to the poor among them. If they agree to this, do not require the best of what they possess. And be mindful of the plea of the oppressed because nothing stands between this plea and Allah.'"

(Bukhari)

٣٧ - عن خُرَيْمٍ بْنِ فَاتِكِ رضي الله عنه قال: قَالَ رَسُولُ اللهِ ﷺ: مَنْ أَنْفَقَ نَفْقَةً فِي سَبِيلِ اللهِ كُتِبَ لَهُ سَبْعًا مَّا ضِعْفِهِ.

« ترمذى باب فضل النفقه فى سبيل الله »

37. Khuzaïm bin Fatik رضي الله عنه narrates that the Holy Prophet ﷺ said:

“Whoever spends something in the cause of Allah is rewarded seven hundred times (over).”

(Tirmidhi)

٣٨ - عن أنسٍ رضي الله عنه قال: كَانَ أَبُو طَلْحَةَ رضي الله عنه أَكْثَرَ الْأَنْصَارَ بِالْمَدِينَةِ مَالًا مِنْ نَخْلٍ وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بِيرُ حَاءَ وَكَانَتْ مُسْتَقْبَلَةُ الْمَسْجِدِ وَكَانَ رَسُولُ اللهِ ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءِ فِيهَا طَيْبٌ قَالَ أَنَّسٌ فَلَمَّا نَزَّلَتْ هَذِهِ الْآيَةُ :

لَنْ تَنَالُوا الْبَرَّ حَتَّى تُنْفِقُوا مَا تُحِبُّونَ ، جَاءَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ إِنَّ اللَّهَ تَعَالَى أَنْزَلَ عَلَيْكَ لَنْ تَنَالُوا الْبَرَّ حَتَّى تُنْفِقُوا مَا تُحِبُّونَ ○ وَإِنَّ أَحَبَّ مَالِي إِلَى بِيرِ حَاءَ وَإِنَّمَا صَدَقَةَ اللَّهِ تَعَالَى أَرْجُو بَرَّهَا وَدُخْرَهَا عِنْدَ اللَّهِ تَعَالَى فَضَعْهَا يَا رَسُولَ اللهِ حِيثُ أَرَاكَ اللَّهُ ، فَقَالَ رَسُولُ

الله عَزَّلَهُ بَخْ ! ذَلِكَ مَالٌ رَابِحٌ وَقَدْ
 سَمِعْتُ مَا قُلْتَ وَإِنِّي أَرَى أَنْ تَجْعَلُهَا فِي الْأَقْرَبَيْنَ فَقَالَ
 أَبُو طَلْحَةَ : أَفْعَلْ يَارَسُولَ اللهِ ، فَقَسَمَهَا أَبُو طَلْحَةَ فِي
 أَقْارِبِهِ وَبَنِي عَمِّهِ -

« بخاری كتاب التفسير باب لن تناولوا البر حتى تنفقوا ما
 تحبون »

38. Anas رضي الله عنه narrates that Abu Talha Ansari was the wealthiest of the *Ansar*, (the people of Medina who accepted Islam before the migration of the Holy Prophet ﷺ to that town). The source of his income was from datepalm gardens, and the garden most dear to him was Birha. It was situated opposite the Prophet's mosque. The Holy Prophet ﷺ used to enter it and drink its pure and fresh water. Anas رضي الله عنه says, 'When the verse You cannot attain to righteousness unless you spend out of that which you love' was revealed, Talha رضي الله عنه went to the Holy Prophet ﷺ and said, 'O Messenger of Allah, Allah has revealed to you, You cannot attain to righteousness unless you spend out of that which you love', and the dearest of my possessions is the Birha garden. I give this as charity in the cause of Allah, and hope that Allah will accept this good deed and preserve it for the hereafter. Use it, O Messenger of Allah, as Allah directs you.' The Holy Prophet ﷺ said, 'Excellent! it is a profitable asset. It is a profitable asset. I have heard what you propose, but I think you should give it to your relatives.' Abu Talha رضي الله عنه said, 'I will do as you have told me, O Messenger of Allah.' Abu Talha accordingly divided it between his near relatives and the children of his uncle.'

(Bukhari)

٣٩ - عَنْ عَدَىٰ بْنِ حَاتِمٍ رضي الله عنه أَنَّ رَسُولَ اللهِ عَزَّلَهُ قَالَ :

اِتَّقُوا النَّارَ وَلَوْ بِشَقٍّ تَمَرَّةٍ -

« بخارى كتاب الزكوة باب اتقوا النار ولو بشق تمرة »

39. Adiyi bin Hatim رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said.

“Give charity to save yourself from the fire even if it be by giving a portion of a date.”

(Bukhari)

٤٠ - **عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ :**
السَّخِيُّ قَرِيبٌ مِّنَ اللَّهِ تَعَالَى قَرِيبٌ مِّنَ النَّاسِ قَرِيبٌ مِّنَ
الجَنَّةِ بَعِيدٌ مِّنَ النَّارِ وَالْبَخِيلُ بَعِيدٌ مِّنَ اللَّهِ تَعَالَى بَعِيدٌ مِّنَ
النَّاسِ بَعِيدٌ مِّنَ الْجَنَّةِ قَرِيبٌ مِّنَ النَّارِ وَالْجَاهِلُ السَّخِيُّ
أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنْ الْعَابِدِ الْبَخِيلِ -

« قشيريه - الجود والبخاء »

40. Ayesha رضي الله عنها narrates that the Holy Prophet صلى الله عليه وسلم said:

“A generous person is close to Allah, close to the people and close to Paradise but far away from Hell. As opposed to this, a miser is far away from Allah, from the people and from Paradise, but close to Hell. An ignorant person who is generous is dearer to Allah than a worshipping miser.”

(Qushariyyah)

٤١ - **عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ ! أَئِ الصَّدَقَةِ**

أَعْظَمُ أَجْرًا قَالَ : أَنْ تَصَدِّقَ وَأَنْتَ صَحِيفٌ تَخْشَى الْفَقْرَ وَ
تَأْمَلُ الْغِنَى وَلَا تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الْحُلُوقَمْ قُلْتَ لِفُلَانِ
كَذَا وَكَذَا وَقَدْ كَانَ لِفُلَانِ -

« مشكوة كتاب الانفاق »

41. Abu Hurairah رضي الله عنه narrates that a person inquired of the Holy Prophet صلى الله عليه وسلم :

“O Messenger of Allah, which act of charity has the greatest reward?” The Messenger of Allah answered, *“That you give charity when you are in good health, when you yourself stand in need, and when you are afraid of poverty and desire to become wealthy - if, even then, you are not neglectful. Not that you tarry until your life is ebbing out, and then you say this much for him and that much for him.”*

(Mishkat)

Enjoining Good and Forbidding Evil

٤٢ - عَنْ حُذَيْفَةَ أَنَّ النَّبِيَّ ﷺ قَالَ : وَالَّذِي نَفْسِي بِيَدِهِ لَتَامِرُونَ
بِالْمَعْرُوفِ وَلَتَهُونُنَّ عَنِ الْمُنْكَرِ أَوْلَيُوشَكِنَ اللَّهُ أَنْ يَبْعَثَ
عَلَيْكُمْ عَذَابًا مِنْ عِنْدِهِ ثُمَّ لَتَذَعَّهُ وَلَا يُسْتَجَابَ لَكُمْ -
« ترمذى ابواب الفتنة بباب الامر بالمعروف والنهى عن
المنكر »

42. Huzaifa رضي الله عنه relates that the Holy Prophet صلى الله عليه وسلم said:

"I swear by Him who holds my life in His hands, that you must enjoin on people to do good and forbid them from doing wrong; otherwise, it is quite likely that some punishment from Allah may be inflicted upon you. Then, too late, you will offer supplications but they will not be accepted."

(Tirmidhi)

٤٣ - عَنْ نُعْمَانَ بْنِ بَشِيرٍ رضي الله عنهمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلَ قَوْمًا اسْتَهْمُوا عَلَى سَفِينَةٍ فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُوا عَلَى مَنْ فَوْهُمْ - فَقَالُوا لَوْ أَنَا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقُنَا فَإِنْ يَرْكُوْهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا وَإِنْ أَخْذُوا عَلَى أَيْدِيهِمْ نَجَوا وَنَجَوا جَمِيعًا -

« بخارى كتاب الشركه باب هل يقرع في القسمة
والاستهام فيه »

43. Nauman bin Bashir رضي الله عنه related that the Holy Prophet ﷺ said:

"The case of a person who observes the limits set by Allah as compared to the one who breaks these limits is like that of a people who cast lots about reserving places in a boat. Some of them are allotted the upper deck while others get the lower. When those on the lower deck need water they have to pass by those who are above them. They suggest, 'If we make a hole in our part of the ship we will not disturb those above us.' If those on the upper deck let them do as they intend, all of them will be destroyed, while if they stop them, all of them will remain safe."

(Bukhari)

Inviting people to Allah

٤٤ - عَنْ سَهْلِ بْنِ سَعْدٍ رضى الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ لِعَلَىٰ
رضى الله عنه : فواهه لان يهدى الله بك رجلاً واحداً
خَيْرُكَ مِنْ حُمُرِ النَّعْمَ -

« مسلم كتاب الفضائل باب فضائل على بن ابي طالب و
بخارى كتاب الجهاد »

44. Sahl bin Sa'd رضي الله عنه narrates that the Holy Prophet
صلى الله عليه وسلم said to Ali رضي الله عنه : :

*“By Allah! If Allah helps you to guide a single person to
the truth, it is better for you than (the most precious) red
camels.”*

(Muslim)

٤٥ - عَنْ أَبِي هُرَيْرَةَ رضى الله عنه أَنَّ رَسُولَ اللهِ ﷺ قَالَ : مَنْ
دَعَا إِلَى هُدَىٰ كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبَعَهُ
لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئاً - وَمَنْ دَعَا إِلَى ضَلَالٍ
كَانَ عَلَيْهِ مِنَ الْأَثْمِ مِثْلُ أَثْمِ مَنْ تَبَعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ
أَثْمِهِمْ شَيْئاً -

« مسلم كتاب العلم باب من سن حسنة او سيئة »

45. Abu Hurairah رضي الله عنه narrates that the Holy Prophet
صلى الله عليه وسلم said:

“A person who invites people to the truth gets a reward

equal to the reward of all those who accept the truth (at his invitation), while nothing will be subtracted from their rewards. Likewise a person who entices others to sin carries the burden of all the sins committed at his inducement, while nothing will be subtracted from the punishment of those who commit the sins."

(Muslim)

٤٦ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَسِّرُوا وَلَا تُعَسِّرُوا وَبَشِّرُوا وَلَا تُنْفِرُوا -

« مسلم كتاب الجهاد باب في الامر بالتيسير وترك التنفير »

46. Anas رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said:

"Make religion easy for others to follow; do not make it difficult. Similarly, present religion in a pleasing manner; do not make it repulsive to others."

(Muslim)

Obligations and Prohibitions

٤٧ - عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ جُرْثُومَ بْنَ نَاثِرٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ تَعَالَى فَرَأَضَ فَلَا تُضَيِّعُوهَا ، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا ، وَحَرَمَ أَشْيَاءً فَلَا تَتَهَكُّوْهَا وَسَكَّتَ عَنْ أَشْيَاءَ رَحْمَةً لِكُمْ غَيْرَ نِسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا -

« دارقطني »

47. Abi Tha'labatal Khushaniyi Jurthoom bin Nashir
صلى الله عليه وسلم رضي الله عنه narrates that the Holy Prophet
said:

"Allah The Almighty has laid down certain obligations: Do not disregard them. He has set certain limits: do not transgress them. He has forbidden certain things: Do not go near them. He has kept silent about some other things, out of kindness to you, not because of forgetfulness: so do not make unnecessary inquiries regarding them."

(Dar Qutni)

٤٨ - عن النعمان بن بشير رضي الله عنه قال: سمعت رسول الله ﷺ يقول: إن الحلال بين وإن الحرام بين وبينهما مشبهات لا يعلمهن كثير من الناس ، فمن اتقى المشبهات استبرأ لدينه وعرضه ، ومن وقع في المشبهات وقع في الحرام كالراغب يراغب حول الحمى يوشك أن يرتفع فيه ، إلا وإن لكل ملك حمى ، إلا وإن حمى الله محارمه ، إلا وإن في الجسد مضافة إذا صلح صلح الجسد كله ، وإذا فسدت فسد الجسد كله: إلا وهي القلب -

« مسلم كتاب البيوع باب اخذ الحلال »

48. No'maan bin Basheer رضي الله عنه said that he heard the Holy Prophet صلى الله عليه وسلم say:

"It has been made clear what is lawful and what is forbidden. In between the two there are certain things undefined: most people do not know which category they belong to. Whoever keeps away from them safeguards his faith and his honour. Whoever steps into the doubtful is

likely to have stepped into the forbidden area. He is like a shepherd who lets his flock graze around a forbidden area, while there is every danger that the flock may stray into it.

Remember that every sovereign has a forbidden area. The forbidden area of Allah comprises the things He has prohibited. Beware! There is an organ in the body - as long as it remains healthy, the entire body remains healthy. The moment it becomes diseased, the entire body will become diseased. Remember that this organ is the heart."

(Muslim)

Marriage

٤٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : تُنكِحُ امْرَأَةً لِأَرْبَعٍ لِمَا هَا وَلِسَبِّهَا وَلِجَاهِهَا وَلِدِينِهَا - فَأَظْفُرْ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ -

« بخارى كتاب النكاح باب الاكفاء في الدين »

49. Abu Hurairah رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said:

"Usually one marries a woman for four reasons: For her wealth, for her family, for her beauty or for her righteousness. Give preference to the one who is righteous. May you remain humble."

(Bukhari)

٥٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَقُولُ : شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُدْعَى لَهَا الْأَغْنِيَاءُ وَيُرْكَ الْفُقَرَاءُ ، وَمَنْ لَمْ

يُحِبُ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولُهُ -

«مسلم كتاب النكاح بباب الامر باجابة الداعي الى دعوه»

50. Abu Hurairah رضي الله عنه relates that the Holy Prophet صلى الله عليه وسلم said:

“The worst marriage feast is the one in which only the rich are invited and the poor are left out. He who is invited (by a humble person) and refuses to accept the invitation (out of haughtiness) is disobedient to Allah and His Messenger.”

(Muslim)

**٥١ - عن ابن عمر رضي الله عنه أن النبي ﷺ قال: أبغض
الحلال إلى الله عز وجل الطلاق -**

«ابو داود كتاب الطلاق بباب في كراهيته الطلاق»

51. Ibn Omar رضي الله عنه relates that the Holy Prophet صلى الله عليه وسلم said:

“The most disliked of all the lawful things in the sight of Allah, The Almighty, is divorce.”

(Abu Dawood)

**٥٢ - عن عائشة قالت قال رسول الله صلى الله عليه وسلم :
خيركم خيركم لاهلهم وأنا خيركم لاهلني -**

«ابو داؤد»

52. Ayesha رضي الله عنها relates that the Holy Prophet صلى الله عليه وسلم said:

"The best among you is the one who is best to his family and I am the best of those who are good to their families."

(Abu Dawood)

Good Conduct

٥٣ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي جَمِيلًا يَوْمَ الْقِيَامَةِ أَحَاسِنُكُمْ أَخْلَاقًا وَإِنَّ مِنْ أَبْغَضِكُمْ إِلَيَّ وَأَبْعَدُكُمْ مِنِّي يَوْمَ الْقِيَامَةِ الشَّرَّارُونَ وَالْمُتَشَدِّقُونَ وَالْمُتَفَهِّقُونَ ! قَالُوا: يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا الشَّرَّارُونَ وَالْمُتَشَدِّقُونَ فَمَا الْمُتَفَهِّقُونَ ؟ قَالَ: الْمُتَكَبِّرُونَ -

«ترمذى كتاب البر والصلة باب في معالى الاخلاق»

صلى الله عليه وسلم narrates that the Holy Prophet رضي الله عنه said:

"The one dearest to me and the one nearest to me on the Day of Judgment, will be the one who is most well mannered. The most loathsome from among you and furthest removed from me on the Day of Judgment will be the boastful, the braggarts and the al-mutafaihiqoon." The Companions enquired, 'We know the ones who are boastful and those who brag, but who are the mutafaihiqoon?' The Holy Prophet answered, 'They are those who are arrogant and spiteful.'

(Tirmidhi)

٥٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا

بَعْثَتْ لِأَنْتَمْ مَكَارِمُ الْأَخْلَاقِ -

«السنن الكبرى كتاب الشهادة باب بيان مكارم الاخلاق»

54. Abu Hurairah رضي الله عنه narrates that the Holy Prophet ﷺ said: صلى الله عليه وسلم

"I have been sent to perfect the best of morals."

(Al-Sunan al-Kubra)

عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: من نفَسَ عن مؤمنٍ كُربةً منْ كُربَ الدُّنْيَا نَفَسَ اللهُ عنْهُ كُربةً منْ كُربَ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَرَ عَلَى مُعْسِرٍ يَسَرَ اللهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللهُ فِي عَوْنَ العَبْدِ مَا كَانَ العَبْدُ فِي عَوْنَ أَخِيهِ ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللهُ بِهِ طَرِيقًا إِلَى الجُنَاحِ ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللهِ تَعَالَى يَتْلُونَ كِتَابَ اللهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِّيَّهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ ، وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسْبَهُ -

«مسلم كتاب الذكر باب فضل الاجتماع على تلاوة القرآن
و على الذكر »

55. Abu Hurairah رضي الله عنه relates that the Holy Prophet ﷺ stated: صلى الله عليه وسلم

"Whoever relieves a believer of his worries in this world will have his afflictions removed by Allah on the Day of Judgment. Whoever is lenient to someone whose means of sustenance have been straitened, Allah will be lenient to him in this world and the next. Whoever covers the weakness of a Muslim, Allah will provide him cover in this world and in the world to come. Allah always stands by the side of the one who is helpful to his brother. Whoever treads a path in pursuit of knowledge, Allah will facilitate thereby his way to Paradise. Those who gather in any of the Houses of Allah to recite the Book of Allah and teach each other, are certainly blessed with tranquility; they are covered by His mercy and are surrounded by the angels. Allah mentions them to those who are closest to Him. The one who is left behind because of his deeds, will not have his cause advanced because of the good name of his family."

(Muslim)

٥٦ -

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ مَرَضْتُ فَلَمْ تَعْدُنِي قَالَ: يَارَبِّ كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرَضَ فَلَمْ تَعْدُهُ أَمَا عَلِمْتَ أَنَّكَ لَوْعَدْتَهُ لَوْجَدْتَنِي عِنْدَهُ، يَا ابْنَ آدَمَ إِسْتَطَعْتُكَ فَلَمْ تُطْعِمْنِي قَالَ: يَارَبِّ وَكَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ: أَمَا عَلِمْتَ أَنَّهُ إِسْتَطَعْتَكَ عَبْدِي فُلَانْ فَلَمْ تُطْعِمْهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوْجَدْتَ ذَلِكَ عِنْدِي - يَا ابْنَ آدَمَ إِسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي ، قَالَ: يَارَبِّ كَيْفَ أَسْقِيْكَ وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ إِسْتَسْقَاكَ عَبْدِي فُلَانْ فَلَمْ تَسْقِهِ أَمَا إِنَّكَ

لَوْ سَقَيْتُهُ وَجَدْتُ ذَلِكَ عِنْدِي -

«مسلم كتاب البر والصلة باب فضل عيادة المريض»

56. Abu Hurairah رضي الله عنه relates that the Holy Prophet ﷺ said:

“On the Day of Judgment, Allah The Almighty will say, ‘O son of Adam! I was ill, why did you not enquire after Me when I was ill?’ He will respond, ‘How could I enquire after your health while you are the Lord of the universe?’ Allah will reply, ‘Were you not aware that a servant of Mine fell ill and you failed to inquire after him? Had you done so, you would have found Me by his side. O son of Adam! I begged you for food and you did not feed me.’ He will respond, ‘O my Lord, how could I have fed you, while you are the Lord of the universe?’ Allah will say, ‘Did you not realize that when a servant of Mine asked you for food and you refused to oblige him, if you had fed him I would have appreciated it as if you had done it to Me. O son of Adam! I asked thee to quench My thirst, and you refused to do so.’ He will say, ‘ How could I quench your thirst, while You are the Lord of the universe?’ Allah will say, ‘When a servant of Mine asked you to quench his thirst and you did not respond, had you done so I would have appreciated it as if you had done it to Me.’”

(Muslim)

٥٧ - قَالَ النَّبِيُّ ﷺ إِنَّكُمْ لَنْ تَسْعُوا النَّاسَ بِأَمْوَالِكُمْ فَسَعُوهُمْ
بِبَسْطِ الْوَجْهِ وَحُسْنِ الْخُلُقِ -

«رسالة قشيرية ، باب الخلق ص ١٢١ »

57. The Holy Prophet ﷺ said:

“You can never enrich people with your money alone; so help them cheerfully and with good grace.”

(Risalah Qushariyyah)

The Islamic Society

٥٨ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِآخِيهِ مَا يُحِبُّ لِنَفْسِهِ -

«بخارى كتاب الايمان باب من الايمان ان يحب لأخيه
ما يحب لنفسه»

58. Anas رضي الله عنه relates that the Holy Prophet ﷺ said:

“None of you is a true believer unless he likes for others that which he likes for himself.”

(Bukhrari)

٥٩ - عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ يَا أَبَا هُرَيْرَةَ كُنْ وَرِعًا تَكُنْ أَعْبَدَ النَّاسَ وَكُنْ قَنِيعًا تَكُنْ أَشْكَرَ النَّاسَ وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُؤْمِنًا وَأَحْسِنْ جِوَارِ مَنْ جَاَوَرَكَ تَكُنْ مُسْلِمًا وَأَقْلِ الْضَّحْكَ فَإِنَّ كَثْرَةَ الضَّحْكِ تُعِيتُ الْقَلْبَ -

«ابن ماجه كتاب الزهد باب الورع والتقوى»

59. Abu Hurairah رضي الله عنه states that the Holy Prophet ﷺ said:

"O Abu Hurairah, be righteous and you will be the best of worshippers. Be content, so that you can be the best of those who are grateful. Choose for others what you like for yourself, then you will become a (true) believer. Treat your neighbour in the best of manners then you will be worthy of being a Muslim. Do not laugh excessively, because excessive laughter causes the heart to die."

(Ibn Maajah)

٦٠ - عَنْ أَبِي يُوسُفَ عَبْدِ اللَّهِ بْنِ سَلَامٍ رضى الله عنه قال :
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : يَا أَيُّهَا النَّاسُ افْشُوا
السَّلَامَ ، وَاطْعُمُوا الطَّعَامَ ، وَصِلُوا الْأَرْحَامَ ، وَصَلُّوا
وَالنَّاسُ نِيَامٌ ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ -
«ترمذى أبواب صفة القيمة»

60. Abu Yusuf Abdullah bin Salaam رضي الله عنه relates:

"I heard the Holy Prophet ﷺ say, 'O people! Say Assalamo Alaikum! Feed others! Be mindful of your obligations towards relatives! Worship (Allah) while others are asleep! Do this, and you will enter Paradise in peace.'

(Tirmidhi)

٦١ - عَنْ أَبْنَى مَسْعُودٍ رضى الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : إِذَا
كُتِّمَ ثَلَاثَةً فَلَا يَتَنَاجَى أَثْنَانٌ دُونَ الْأَخْرِ حَتَّى تُخْتَلِطُوا
بِالنَّاسِ مِنْ أَجْلِ أَنَّ ذَلِكَ يُخْزِنُهُ -

«مسلم كتاب السلام باب تحريم منهاجاة الاثنين دون الثالث بغير رضاه»

61. Ibn Mas'ood relates that the Holy Prophet ﷺ said:

“When there are three of you together, two of you should not talk to each other excluding the third, as it will hurt him, unless you are joined by others.”

(Muslim)

٦٢ - عَنْ أَبِي هُرَيْرَةَ رضى الله عنه قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ إِذَا عَطَسَ وَضَعَ يَدَهُ أَوْ تُوَبَّهُ عَلَى فِيهِ وَخَفَضَ أَوْ غَضَّ بِهَا صَوْتَهُ شَكَّ الرَّأْوِيْ -

«ترمذى كتاب الاستيدان باب في خفض الصوت و تخمير الوجه»

62. Abu Hurairah relates:

“It was the practice of the Holy Prophet ﷺ that when he sneezed he would cover his mouth with his hand or a piece of cloth, thus subduing it.” Maybe the narrator used another word instead of ‘subduing’ meaning the same.”

(Tirmidhi)

Being Grateful to People

٦٣ - عَنْ أَبِي هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ اللَّهَ -

«ترمذى ياب ماجاء فى الشكر لمن احسن اليك»

63. Abu Hurairah رضي الله عنه relates that the Holy Prophet ﷺ said:

“He who is not grateful to people is not grateful to Allah.”

(Tirmidhi)

The Good Treatment of Parents

عَنْ أَبِي هُرَيْرَةَ رضى الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ
اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَارَسُولَ اللهِ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ
صَحَابَتِي؟ قَالَ: أُمُّكَ قَالَ ثُمَّ مَنْ؟ قَالَ أُمُّكَ قَالَ: ثُمَّ مَنْ؟
قَالَ: أُمُّكَ قَالَ: ثُمَّ مَنْ؟ قَالَ: أَبُوكَ - وَفِي رِوَايَةِ
يَارَسُولِ اللهِ مَنْ أَحَقُّ بِحُسْنِ الصُّحْبَةِ؟ قَالَ أُمُّكَ ثُمَّ أُمُّكَ
ثُمَّ أُمُّكَ ثُمَّ أَبَاكَ ثُمَّ أَدْنَاكَ أَدْنَاكَ -

» بخاري كتاب الادب باب من احق الناس بحسن

الصحبة

64. Abu Hurairah رضي الله عنه relates:

"A man approached the Holy Prophet ﷺ and enquired, 'O Messenger of Allah! Of all people, with whom should I have the best relationship?' He replied, 'Your mother.' The man enquired a second time, 'And then who?' The Holy Prophet replied, 'Your mother again.' The man asked a third time, 'Who then?' 'Again your mother,' was the reply. The man asked once more, 'Then who?' The Holy

Prophet ﷺ replied, ‘Your father’. According to another version, the questioner asked, ‘O Prophet of Allah! Who deserves the best of treatment?’ The Holy Prophet replied, ‘Your mother, then your mother, then your mother, then your father and then the next of kin.’”
(Bukhari)

٦٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: رَغْمَ أَنْفُ ثُمَّ رَغْمَ أَنْفُ ثُمَّ رَغْمَ أَنْفُ مَنْ أَدْرَكَ أَبُوئِيهِ عِنْدَ الْكِبَرِ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ -
 « مسلم كتاب البر والصلة باب رغم انف من ادرك ابويه »

65. Abu Hurairah رضي الله عنه relates that the Holy Prophet ﷺ said:

“Poorly is the person, poorly is the person, again, poorly is the person, the one who lives long enough to witness the old age of his parents, yet fails to earn Paradise (by serving them).”

(Muslim)

Good Neighbourliness

٦٦ - عَنْ ابْنِ عُمَرَ وَعَائِشَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّىٰ ظَنَّتُ أَنَّهُ سَيُورُّنِي -
 « بخارى كتاب الادب باب الوصايا بالجار »

66. Ibn 'Umar and Ayesha رضي الله عنهما relate that the Holy Prophet صلى الله عليه وسلم said:

"Gabriel kept exhorting me about the rights of neighbours until I was inclined to believe that he would give them even the right of inheritance."

(Bukhari)

٦٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِنُ جَارَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلِكُرْمٍ ضَيْفَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلِيَقْلُ خَيْرًا أَوْ لِيَسْكُنْ -
« بخارى كتاب الادب باب من كان يوم بالله واليوم الآخر »

67. Abu Hurairah رضي الله عنه relates that the Holy Prophet صلى الله عليه وسلم said:

"Whoever believes in Allah and the Day of Judgement should not put his neighbour to inconvenience. Whoever believes in Allah and the Day of Judgement should treat his guests with respect. Whoever believes in Allah and the Day of Judgement should only say that which is good or else remain quiet."

(Bukhari)

٦٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : وَاللَّهِ لَا يُؤْمِنُ وَاللَّهِ لَا يُؤْمِنُ وَاللَّهِ لَا يُؤْمِنُ ! قِيلَ : مَنْ يَأْرُسُولَ اللَّهِ ؟

قَالَ : الَّذِي لَا يَأْمُنُ جَارُهُ بَوَائِقَهُ -

« بخارى كتاب الادب باب اثم من لا يأمن جاره بوائقه »

68. Abu Hurairah رضي الله عنه relates that the Holy Prophet صلى الله عليه وسلم said:

“I testify in the name of God: He does not believe. I testify in the name of God: He does not believe. I testify in the name of God: He does not believe.” The Holy Prophet صلى الله عليه وسلم was asked, ‘Who does not believe?’ He replied, ‘He whose neighbour is not safe from his mischief.’

(Bukhari)

Kindness towards the Weak

٦٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ :
رُبَّ أَشْعَثَ أَغْرِيَ مَدْفُوعٍ بِالْأَبْوَابِ لَوْاْقَسَمَ عَلَىَ اللَّهِ
لَاَبْرَهُ -

« مسلم كتاب الجنة باب النار يدخلها الجبارون »

69. Abu Hurairah رضي الله عنه relates that the Holy Prophet صلى الله عليه وسلم said:

“There are some people who look shabby, with dishevelled, dusty hair. Doors are closed upon them in disdain. Yet (they have a station with their God so that) when they swear by Him, He makes their word come true.”

(Muslim)

٧٠ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ

يَقُولُ إِبْغُونِي فِي ضُعَفَائِكُمْ فَإِنَّمَا تُرْزَقُونَ وَتُنَصَّرُونَ
بِضُعَفَائِكُمْ -

« ترمذى كتاب الجهاد باب ماجاء فى الاستفتاح بصلاليك المسلمين »

70. Abu Darda رضي الله عنه relates that he heard the Holy Prophet صلى الله عليه وسلم say:

“Seek me in the midst of the weak and the poor; verily you are sustained and supported by their labour.”

(Tirmidhi)

Forgiveness

عَنْ مُعاذِ بْنِ أَنَسٍ رضي الله عنه عَنْ رَسُولِ اللهِ يَعْلَمُ أَنَّهُ ٧١
قَالَ : أَفْضَلُ الْفَضَائِلِ أَنْ تَصِلَ مَنْ قَطَعَكَ وَ تُعْطِي مَنْ
مَنَعَكَ وَ تَصْفَحَ عَمَّنْ شَتَمَكَ -

« مسنـد اـحمد ص ٤٣٨ / ٣ »

71. Mu'az bin Anas رضي الله عنه related that the Holy Prophet صلى الله عليه وسلم said:

“The height of excellence is that you should strengthen the ties of relationship with the one who severs them and be generous to the one who is miserly to you and be forgiving to the one who abuses you.”

(Masnad Ahmad)

٧٣ -

عَنْ أَبِي هُرَيْرَةَ رضى الله عنه عَنِ النَّبِيِّ ﷺ قَالَ : مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَلَا عَفَارًا جُلُّ عَنْ مَظْلَمَةٍ إِلَّا زَادَهُ اللَّهُ عِزَّاً وَلَا تَوَاضَعَ -

« مسند احمد ص ٤٣٨ ، ٢ / ٢٣٥ »

72. Abu Hurairah رضي الله عنه relates that the Holy Prophet صلى الله عليه وسلم said:

“ Giving of alms does not diminish one's wealth. Allah bestows honour on, and raises the status of, the one who forgives any excess committed against him and who does not treat the transgressor with haughtiness.”

(Musnad Ahmad)

Table Manners

٧٣ -

عَنْ عَائِشَةَ رضى الله عنها قَالَتْ : قَالَ رَسُولُ اللهِ ﷺ : إِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرْ اسْمَ اللَّهِ تَعَالَى فَإِنْ نَسِيَ أَنْ يَذْكُرْ اسْمَ اللَّهِ تَعَالَى فِي أَوْلِهِ فَلْيَقُلْ : بِسْمِ اللَّهِ أَوْلَهُ وَآخِرَهُ -

« ترمذى كتاب الاطعمة باب ماجاء في التسمية على الطعام »

73. Ayesha رضي الله عنها relates that the Holy Prophet صلى الله عليه وسلم said:

“ Whenever one of you begins to eat, he should first say ‘In the name of Allah The Exalted.’ If he forgets to do so in the beginning, then, at the end of the meal, he should say, ‘Bismillahae awwalehi wa akherehi.’ ‘In the name of Allah, do I begin and end.’”

(Tirmidhi)

٧٤ - عن أبي سعيد قال كان النبي ﷺ إذا أكل أو شرب قال

الحمد لله الذي أطعمنا وسقانا وجعلنا مسلمين -

« ترمذى كتاب الدعوات باب ما يقول اذا فرغ من

ال الطعام »

74. Abu Sa'eed رضي الله عنه narrates that whenever the Holy Prophet ﷺ would eat or drink, he would say:

“All praise belongs to Allah who provided us with food and drink and made us Muslims.’

(Tirmidhi)

Matters of Dress

٧٥ - عن حذيفة رضي الله عنه قال: إن النبي ﷺ هنأنا عن

الحرير والديباج والشرب في آية الذهب والفضة وقال:

هي لهم في الدنيا وهي لكم في الآخرة -

«مسلم كتاب اللباس والزينة باب تحريم استعمال انان

الذهب والفضة»

75. Hudhaifa رضي الله عنه relates:

“The Holy Prophet ﷺ forbade us to wear silk and brocade. He also forbade us to eat or drink out of gold or silver vessels, saying that they are for them (the non-believers) in this world, and for you in the Hereafter.”

(Muslim)

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رضى الله عنه قَالَ : كَانَ رَسُولُ اللهِ
 ﷺ إِذَا اسْتَجَدَ ثُوَبًا سَمَاءً بِاسْمِهِ عَمَامَةً ، أَوْ قَمِيصًا ، أَوْ
 رِدَاءً - يَقُولُ اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِي وَأَسْأَلُكَ خَيْرَهُ
 وَخَيْرَ مَا صُنِعَ لَهُ ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ -
 «ترمذى كتاب اللباس باب ما يقول اذا لبس ثوبا جديدا»

76. Abu Sa'eed al-Khudri رضي الله عنه narrates that when the Holy Prophet صلى الله عليه وسلم wore a new dress, he would first mention what type of dress it was, for instance, turban, shirt or cloak, and then he would supplicate as follows:

“Allah, Thine is the praise. Thou hast given this to me to wear. I beg of Thee the benefit that it contains, and beg Thee to help me to put it to the best use for which it was made; also I seek Thy protection against whatever harm there may be in it and against whatever harmful purpose it may have been made for.”

(Tirmidhi)

Cleanliness

عَنْ أَبِي مَالِكِ الْأَشْعَرِيِّ رضى الله عنه قَالَ : قَالَ رَسُولُ
 اللهِ ﷺ الظُّهُورُ شَطْرُ الْأَيَمَانِ -
 «مسلم كتاب الطهارة باب فضل الوضوء»

77. Abu Musa al-Ash'ari رضي الله عنه relates that the Holy Prophet صلى الله عليه وسلم said:

“Cleanliness is a requirement of faith.”

(Muslim)

٧٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: السَّوَاقُ مَطْهَرٌ لِلْفَمِ مَرْضَاهُ لِلرَّبِّ

«نسائي باب الترغيب في السواك»

78. Ayesha رضي الله عنها relates that the Holy Prophet صلى الله عليه وسلم said:

“Brushing the teeth keeps the mouth clean and pleases Allah.”

(Nisaai)

Envy

٧٩ - عَنْ أَبْنَىْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَحَاسِدُوا وَلَا تَنَاجِسُوا وَلَا تَبَاغِضُوا وَلَا تَدَابِرُوا وَلَا يَبْعِيْعُ بَعْضُكُمْ عَلَى بَعْضٍ ، وَكُوْنُوا عِبَادَ اللَّهِ إِخْوَانًا - الْمُسْلِمُ أَخُو الْمُسْلِمِ : لَا يَظْلِمُهُ وَلَا يَحْقِرُهُ وَلَا يَنْذُلُهُ - الْتَّقْوَى هُنَّا وَيُشَيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَاتٍ بِحَسْبِ اْمْرِيِّ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ - كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ -

«مسلم كتاب البر والصلة باب تحريم ظلم المسلم وخذله»

79. Abdullah bin Omar رضي الله عنه says that the Holy Prophet صلى الله عليه وسلم stated:

“Do not be jealous of each other. Do not inflate prices. Do not hate

each other. Do not turn your back on each other. Do not make an offer while two parties are engaged in bargaining. Be true servants of God by becoming brothers to one another.”

“Muslims are brothers to (other) Muslims. One should not transgress against the other; he should not treat the other with disdain, nor should he forsake him.”

“Here dwells taqwa (the fear of God), said the Holy Prophet صلى الله عليه وسلم and he pointed to his chest three times. Then he said: ‘It is enough to ruin one to disdain one’s brother Muslim. The blood, the property and the honour of a Muslim is inviolable to another Muslim.’”

(Muslim)

- ٨٠ -

عَنْ أَبِي هُرَيْرَةَ رضى الله عنه أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِيَّاكُمْ
وَالْحَسَدَ ، فَإِنَّ الْحَسَدَ يَاكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ
أَوْ قَالَ العُشْبَ -

«ابوداود كتاب الادب باب في الحسد»

80. Abu Hurairah رضي الله عنه relates that the Holy Prophet صلى الله عليه وسلم said:

“Beware of the fire of jealousy, because it consumes good deeds just as fire consumes wood and straw.”

(Abu Dawood)

Arrogance

- ٨١ -

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضى الله عنه عن النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :
لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالٌ ذَرَّةٍ مَّنْ كِبِيرٍ فَقَالَ

رَجُلٌ : إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبَهُ حَسَنًا وَ نَعْلُهُ حَسَنَةً
 قَالَ : إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ ، الْكِبْرُ بَطْرُ الْحَقِّ وَ غَمْطُ
 النَّاسَ -

«مسلم كتاب الإيمان تحرير الكبر وبيانه»

81. Abdullah bin Mas'ood رضي الله عنه states that the Holy Prophet صلى الله عليه وسلم said:

'He who has a jot of arrogance in his heart will not enter Paradise. Someone said, 'What about a person who likes to have beautiful clothes and beautiful shoes?' The Prophet answered, 'Allah is Beauty and He loves beauty. (One cannot be called arrogant if one beautifies oneself). Arrogance lies in the rejection of the truth and in looking down upon people.'

(Muslim)

٨٢ - عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ عَلَيْكُمْ
 بِالصَّدْقِ فَإِنَّ الصَّدْقَ يَهْدِي إِلَى الْبَرِّ وَإِنَّ الْبَرَّ يَهْدِي إِلَى
 الْجَنَّةِ وَمَا يَرَأُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصَّدْقَ حَتَّى
 يُكْتَبَ عِنْدَ اللَّهِ صِدْيقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي
 إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَرَأُ الرَّجُلُ
 يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا -

«مسلم كتاب البر والصلة باب قبح الكذب وحسن
 الصدق وفضله»

82. Abdullah رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said:

"You should adhere to truthfulness because it leads to virtue and virtue leads to Paradise. If a person speaks the truth and remains in pursuit of truth, a time comes when he is adjudged truthful by Allah. Beware of lying, because lying leads to vice and vice leads to Hell. If a person continues to tell lies and persists in doing so, a time comes when he is adjudged a liar of the first degree by Allah."

(Muslim)

عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَلَا
أُنْبَشُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟ قُلْنَا: بَلِّي يَارَسُولَ اللَّهِ قَالَ:
الْإِشْرَاعُ بِاللَّهِ، وَعُقوَّةُ الْوَالِدَيْنِ، وَكَانَ مُتَّكِأً فِي جَلَسَةٍ
فَقَالَ: أَلَا وَقَوْلُ الزُّورِ! فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ
سَكَتََ،

«بخارى كتاب الادب باب عقوق الوالدين»

83. Abu Bakra رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said:

"Should I not tell you about the worst of sins?"

We said, 'Please do, O Messenger of Allah.' The Holy Prophet صلى الله عليه وسلم said:

"Associating anyone with Allah and disobeying parents." "The Holy Prophet صلى الله عليه وسلم was reclining

then he sat up and said, ‘Beware of telling lies.’ He (kept) on repeating it till we wished he would stop.”

(Bukhari)

The Decline of Islam

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنها قالَ قَالَ رَسُولُ اللَّهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} لِيَاهِينَ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ حَدْوَالنَّعْلِ
بِالنَّعْلِ حَتَّى إِنْ كَانَ مِنْهُمْ مَنْ أَتَى أُمَّهُ عَلَانِيَةً لَكَانَ فِي أُمَّتِي
مَنْ يَصْنَعُ ذَلِكَ وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقُتْ عَلَى أَثْتَتِينَ
وَسَبْعِينَ مِلَّةً وَتَفَرَّقَ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي
النَّارِ إِلَّا مِلَّةً وَاحِدَةً قَالُوا: مَنْ هُوَ يَارَسُولَ اللَّهِ؟ قَالَ:
مَا أَنَا عَلَيْهِ وَأَصْحَابِي -

«ترمذى كتاب الایمان بباب افتراق هذه الامة»

84. Abdullah bin 'Amar رضي الله عنه relates that the Holy Prophet صلى الله عليه وسلم said:

“Surely things will happen to my people as happened earlier to the Israelites. They will resemble each other like one shoe in a pair resembles the other - to the extent that if anyone among the Israelites had openly committed adultery with his mother, there will be some who would do this in my ummah (people) as well. Verily, the Israelites were divided into 72 sects, but my people will be divided into 73 sects. All of them will be in the Fire except one.’ The Companions asked, ‘Who are they, O Messenger of Allah?’ The Holy Prophet صلى الله عليه وسلم said: They are the people who will follow my practice and that of my companions.”

(Tirmidhi)

- ٨٥

عَنْ عَلَىٰ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ يُوْشِكُ أَنْ
 يَأْتِيَ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ
 وَلَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ مَسَاجِدُهُمْ عَامِرَةٌ وَهِيَ
 خَرَابٌ مِنَ الْهُدَىٰ عُلَمَاؤُهُمْ شَرٌّ مَنْ تَحْتَ أَدِيمِ السَّمَاوَاتِ مِنْ
 عِنْدِهِمْ تَخْرُجُ الْفِتْنَةُ وَفِيهِمْ تَعْوِدُ - (رواہ البیهقی فی شعب
 الایمان -)

«مشکوہ کتاب العلم ، الفصل الثالث، کنز العمال ص

» ۲ / ۴۳

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَضِيَ اللَّهُ عَنْهُ Ali relates that the Holy Prophet said:

“A time will come when nothing will remain of Islam except its name and nothing will remain of the Quran except its script. Mosques will be full of worshippers, but as far as righteousness is concerned they will be empty and deserted. Their ‘ulama’ (religious scholars) will be the worst of creatures under the canopy of the heavens. Evil plots will originate from them and to them will they return.”

(Mishkat)

The Advent of Imam Mahdi

- ٨٦

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ
 إِذْ نَزَّلْتُ عَلَيْهِ سُورَةُ الْجُمُعَةِ فَلَمَّا قَرَأَ وَآخَرِينَ مِنْهُمْ لَمَّا

يَلْحِقُوا بِهِمْ قَالَ رَجُلٌ : مَنْ هُؤْلَاءِ يَارَسُولَ اللَّهِ : فَلَمْ
 يُرَاجِعْهُ النَّبِيُّ ﷺ حَتَّى سَأَلَهُ مَرَّةً أَوْ مَرَّتَيْنَ أَوْ ثَلَاثَاتَأَ قَالَ
 وَفِينَا سَلْمَانُ الْفَارِسِيُّ قَالَ فَوَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَى سَلْمَانَ
 ثُمَّ قَالَ لَوْكَانَ الْأَيْمَانُ عِنْدَ الشَّرْيَا لَنَالَهُ رِجَالٌ مِنْ هُؤْلَاءِ

«بخارى كتاب التفسير سورة جمعة ، مسلم ص ١٧٠»

86. Abu Hurairah رضي الله عنه narrates:

‘When Sura Jum’ā (chapter 62) of the Holy Quran was revealed to the Holy Prophet ﷺ we happened to be there in his company. When he recited the verse ‘wa akareena minhum lamma yalhaqoo bihim,’ that is, ‘those of them who would come later and have not yet joined them.’ (This phrase is a part of a verse mentioning the first advent of the Holy Prophet ﷺ, followed by a reference to the future events saying that in the latter days also there would be some people who would attain the rank of the earlier followers of the Holy Prophet ﷺ. Apparently, it speaks of a second advent of the Holy Prophet ﷺ in the latter days, because this subclause is governed by the verb used earlier to refer to the first advent of the Holy Prophet ﷺ one of those present asked, ‘Who are they? O Messenger of Allah!’ The Holy Prophet ﷺ did not pay attention. The man repeated the question two or three times. At that time Salman the Persian was also sitting among us. The Holy Prophet ﷺ turned to him, placed his hand on him and said, ‘Even if faith ascended to the Pleiades (completely disappearing from the earth), there would be some from his people [In another version ‘one man’ is mentioned instead of ‘some people’] - who would restore faith (back) to earth.’”

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ ﷺ
 وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشَكَنَ أَنْ يُنْزَلَ فِيْكُمْ أَبْنُ مَرْيَمَ حَكَمًا
 عَدْلًا فَيُكْسِرُ الصَّلَيْبَ وَيَقْتُلُ الْخِنْزِيرَ وَيَضْعُ الْحَرْبَ
 وَيَنْهَا مَالَ حَتَّى لَا يَقْبِلَهُ أَحَدٌ حَتَّى تَكُونَ السَّجْدَةُ
 الْوَاحِدَةُ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ وَاقْرَأُوا
 إِنْ شِئْتُمْ وَإِنْ مَنْ أَهْلُ الْكِتَبِ إِلَّا لَيُؤْمِنَ بِهِ قَبْلَ مَوْتِهِ
 وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا -

«بخارى كتاب الانبياء باب نزول عيسى بن مريم»

87. Abu Hurairah رضي الله عنه relates that the Holy Prophet صلى الله عليه وسلم said:

“By Him in Whose hands is my life, the son of Mary will soon appear among you. He will administer justice. He will break the cross, kill the swine, abolish war (for the sake of religion, under Divine guidance) distribute wealth, but no one will accept it. In those days one prostration before Allah will be better than the world and what it contains.” In his narration Abu Hurairah رضي الله عنه states [note that this is the opinion of Abu Huraira رضي الله عنه not the words of the Holy Prophet صلى الله عليه وسلم] ‘If you wish you may read the verse, ‘Waimmin ahilkitabi illa layu’manna bihee qabla mautih. Wa yaumalqiyamati yakoonu ‘alaihim shaheeda.’ ‘And there is none among the People of the Book but will continue to believe in it before his death: and on the Day of Resurrection, he (Jesus) shall be a witness against them.’”

(Al-Nisa':160)

الا ان عيسى بن مريم ليس بيئي و بينه بيئي ولا رسول الا
انه خليفتني في امتى من بعدي الا انه يقتل الدجال ويكسر
الصلب ويضع الجزية وتضع الحرب او زارها الا من
ادركه فليقرأ عليه السلام - ٨٨

«طبراني الاوسط والصغرى»

88. ‘Beware, there will be no prophet or messenger between Jesus, the son of Mary, and me. Remember, he shall be my Caliph after me to my people. Remember, he will kill Anti-Christ, break the Cross, abolish the taking of Jizia (tax collected from defeated people), as there would no longer be any war. Remember, whoever meets him should convey my greetings to him.’

(Tabraani)

عن أنس رضي الله عنه قال : قال رسول الله ﷺ منْ أَدْرَكَ
مِنْكُمْ عِيسَى ابْنَ مَرْيَمَ فَلِيَقْرَأْهُ مِنْيَ السَّلَامَ - ٨٩

«درمنثور ص ٢٤٥ ج ٢»

89. Anas رضي الله عنه states that the Holy Prophet صلى الله عليه وسلم رضي الله عنه said:

‘Whoever from among you meets Jesus, son of Mary, should convey my greetings to him.’

(Dar Manshoor)

عن ثوبان قال قال رسول الله ﷺ فإذا رأيتُمُوهُ فبَايُوهُ ولو - ٩٠

حَبُّوا عَلَى الثَّلْجِ فَإِنَّهُ خَلِيفَةُ اللَّهِ الْمَهْدِيِّ -

«ابن ماجه كتاب الفتن»

90. Thaubaan رضي الله عنه عن النبي صلى الله عليه وسلم said:

“When you find the Mahdi, perform bai’ah (pledge of allegiance) at his hands. You must go to him, even if you have to reach him across icebound mountains on your knees. He is the Mahdi and the Caliph of Allah.”

(Ibn Maajah)

٩١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيْكُمْ وَأَمَامُكُمْ مِنْكُمْ وَفِيْ رِوَايَةِ فَامَّكُمْ مِنْكُمْ -

«بخارى كتاب الانبياء نزول عيسى بن مريم - مسنند احمد»

ص ٣٣٦ / ٢ «

91. Abu Hurairah رضي الله عنه عن النبي صلى الله عليه وسلم said:

“What a (wretched) state you will be in when the son of Mary will descend among you while he will be your Imam (religious leader) from among you? In another version it is said, ‘He will lead you from among you.’ ”

(Bukhari)

٩٢ - عَنْ مُحَمَّدِ بْنِ عَلَىٰ رَضِيَ اللَّهُ عَنْهُ قَالَ إِنَّ لِمَهْدِيَنَا أَيْتَنِ لَمْ

تَكُونَا مِنْذُ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ يَنْكِسِفُ الْقَمَرُ لَا أَوْلَى
لِيَلَةٍ مِنْ رَمَضَانَ وَيَنْكِسِفُ الشَّمْسُ فِي النَّصْفِ مِنْهُ وَلَمْ
تَكُونَا مِنْذُ خَلْقِ اللَّهِ السَّمَوَاتِ وَالْأَرْضِ -

«سنن دارقطنى باب صفة صلوة الخسوف والكسوف

وهيئتها»

92. Muhammad bin Ali رضي الله عنه said:

“Surely two signs will appear for our Mahdi which have never appeared before (as signs of truth for anyone else), since the creation of heaven and earth. In the month of Ramadhan, the moon will be eclipsed on the first of its nights (of eclipse), and the sun will be eclipsed on the middle day (of its days of eclipse). Both these eclipses will take place in the same month of Ramadhan. And these two signs have never occurred before since Allah created the heavens and the earth.”*

(Sunan Dar Qutni)

*[obviously the first night of the month is not meant here, because the moon is not referred to as 'hilal' (crescent) the word applicable to the first three days of the moon's appearance. Moreover, the moon of the first night can never be eclipsed, not to mention the difficulty of sighting it]

عَنْ سُلَيْمَانَ بْنِ عَمْرُوبْنِ الْأَحْوَاصِ قَالَ حَدَّثَنِي أَبِي أَنَّهُ ٩٣ -
شَهَدَ حَجَّةَ الْوَدَاعَ مَعَ رَسُولِ اللَّهِ ﷺ فَحَمَدَ اللَّهَ وَأَثْنَى
عَلَيْهِ وَذَكَرَ وَوَعَظَ ثُمَّ قَالَ: أَئِ يَوْمٌ أَحْرَمٌ أَئِ يَوْمٌ
أَحْرَمٌ ، أَئِ يَوْمٌ أَحْرَمٌ ؟ قَالَ فَقَالَ النَّاسُ: يَوْمُ الْحَجَّ
الْأَكْبَرِ يَارَسُولَ اللَّهِ . قَالَ: فَإِنَّ دِمَائَكُمْ وَأَمْوَالَكُمْ

وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا ، فِي بَلَدِكُمْ
 هَذَا ، فِي شَهْرِكُمْ هَذَا ، أَلَا لَا يَجِنِّي جَانِ إِلَّا عَلَى نَفْسِهِ ،
 وَلَا يَجِنِّي وَالَّدُ عَلَى وَالَّدِهِ ، وَلَا وَلَدُ عَلَى وَالَّدِهِ ، أَلَا إِنَّ
 الْمُسْلِمَ أَخُو الْمُسْلِمِ ، فَلَيْسَ يَحِلُّ لِمُسْلِمٍ مِنْ أَخِيهِ شَيْءٌ إِلَّا
 مَا أَحَلَّ مِنْ نَفْسِهِ ، أَلَا وَإِنَّ كُلَّ رِبَّافِ الْجَاهِلِيَّةِ مَوْضُوعٌ ،
 لَكُمْ رُؤُسُ أَمْوَالِكُمْ لَا تُظْلِمُونَ وَلَا تُظْلِمُونَ غَيْرَ رِبَّا
 الْعَبَاسِ بْنِ عَبْدِ الْمَطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ ، أَلَا وَإِنَّ كُلَّ
 دَمٍ كَانَ فِي الْجَاهِلِيَّةِ مَوْضُوعٌ ، وَأَوَّلُ دَمٍ أَضَعُ مِنْ دَمِ
 الْجَاهِلِيَّةِ دَمُ الْحَارِثِ ابْنِ عَبْدِ الْمَطَّلِبِ ، كَانَ مُسْتَرْضِعًا فِي
 بَنِي لَيْثٍ فَقَتَلَتْهُ هُذَيْلٌ . أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا ،

فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ ، لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ
 إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِيِّنَةٍ ، فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي
 الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرَبًا غَيْرَ مُبَرِّحٍ ، فَإِنْ أَطْعَنُكُمْ
 فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا - أَلَا وَإِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا
 وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا ، فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا
 يُوْطِئُنَ فُرْشَكُمْ مَنْ تَكْرَهُونَ ، وَلَا يَأْذَنَ فِي يَوْتِكُمْ مَنْ
 تَكْرَهُونَ أَلَا وَإِنَّ حَقَّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي
 كِسْوَتِهِنَّ وَطَعَامِهِنَّ -

« ترمذى أبواب التفسير سورة التوبه »

93. Sulaiman bin Amr bin Al-Ahwas رضي الله عنه relates that his father told him that he had witnessed the Last Pilgrimage of the Holy Prophet ﷺ :

"The Holy Prophet ﷺ praised Allah and glorified Him and admonished the assembly, and asked: 'Which is the most sacred day? Which is the most sacred day? Which is the most sacred day?' The people replied: 'The day of the greatest hajj, O Messenger of Allah.' The Prophet said: 'Remember then that your lives, your belongings, and your honour have the same sanctity as this day, this city, and this month. No one will be held accountable except for his own deeds. A father will not be accountable for the deeds of his son. A son will not be held accountable for the deeds of his father. Remember that every Muslim is a brother to a Muslim. No one should appropriate anything belonging to his brother, except with his permission. Remember that all interest on loans made in the Days of Ignorance is abolished, except for the capital, which remains yours. Do not wrong anyone and you will not be wronged. So also the interest due to 'Abbas bin Abdul-Muttalib [a close relative of the Holy Prophet ﷺ] is abolished entirely. All blood that has been shed in the pagan period is to be left unavenged. The first claim on blood I abolish is that of Ibn Rabi'a bin Al-Harith bin 'Abdul-Muttalib [a close relative of his] who was fostered among the Banu Layth and whom Hudhayl killed. Admonish each other to treat women with kindness for they are your trusts (You will be accountable for them). You have no authority over them except if they are guilty of glaring misconduct. If they are, then leave them alone in their beds and chastise them, but not too severely. If they obey, you have no justification (to be harsh to them), so seek none. Remember you have certain rights over your women; so also have your women certain rights over you. Your right over them is that they should lead chaste lives. They should not allow any person in your home of whom you disapprove. Their right over you is that you are made responsible for their livelihood.'" (Tirmidhi)